Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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RELIGIOUS INTELLIGENCE.

The Waldenses.

[Continued from the Register of last week.]

It being the *northern* side of the mountain, which I had to cross, in order to descend into thee the Valley of *San Martino*, the snow lay there very deep. An elder of the church, and two other members, volunteered their services to go before me and track the path well, that our "bienfaiteur Anglois," as they were pleased to call me, might not be incommoded by it. I accepted an offer which I was told I should have offended them by declining. Surmounting the higher part of the *Col*, as it is called, by a quarter before five o'clock in the evening, the most stupendous prospect opened before me towards the Valley of *San Martino*, which lay lost in gloomy night beneath my feet, while the setting sun was still shining with the intensest brilliancy on the summits of the mountains above my head. All around me was the pure white of newly fallen snow, except the dark vale, which presented the appearance rather of a *gorge* or *defile* among the rocks, suited to the habitation of wild beasts, than a *valley* inhabited by the human race. The deep black color, the majestic forms and threatening aspect of these rocks, rendered this by far the wildest and most singular of the scenes I had yet contemplated in the territory of the ancient Vaudois. Is it credible, thought I, that the fire and sword of the persecutor have ever penetrated even into such hidden recesses as this? When we arrived at the hamlet of *Clos*, in the centre of the Valley, my companions recommended me to proceed half an hour's walk further, and to take up my quarters with the pastor of *Villa Secca*. I proposed that we should, at any rate, rest ourselves, and take a little wine at the small inn at Clos, and then I could determine whether it would be a sufficiently comfortable place to sleep at or not. Our little party consulted together, and then one of them said to me, "*Why should we go to the inn, when we have none of us any desire to drink? We will accompany Monsieur wherever he pleases, but we do not want to drink.*" I, however, persuaded them, with considerable difficulty, to enter the inn, and to accept of some roasted chesnuts and a tumbler of wine each. But when I offered a trifle to the lad who had carried my knapsack, he *steadily* refused it, saying, "*No, no, it was not for that he accompanied Monsieur.*" The landlady, however, interposed and told him, he had better accept it as I wished him to do so. I mention these little traits of Vaudois character, because mountaineers in general have (along with many overbalancing good qualities) the failing of being great drinkers; and as they see but few strangers, they often appear to consider much too eagerly how to make the greatest advantage of them. In these Valleys, however, I uniformly found that a stranger had at his command, without the hope of remuneration being at all entertained, whatever the poor inhabitants had to give, their time and attention, their poor thin wine, their bread and cheese, or, if they had nothing else, their chesnuts. I sometimes accepted to avoid further importunity, but very often declined offers of this kind. I found that there was truth as well as poetry in the invitation which Virgil represents Tityrus as giving to his friend, of the *first* part of which, however, I had fortunately never any occasion to avail myself, "Hic tamen hanc mecum poteris requiescere noctem,

> "*Fronde super viridi:* sunt nobis mitia poma,
> Castaneæ molles, et pressi copia lactis:
> Et jam summa procul villarum culmina fumant,
> Majoresque cadunt altis de montibus umbræ."
> *Virg.* Ecl. i. i. 80–85.

I determined *not* to encroach on the hospitality of the pastor of *Villa Secca*, and taking up my quarters at the little inn at *Clos*, I found that the room in which I slept contained (not pictures of the Virgin, crucifixes, and a small vessel to contain holy water, as at the inn at *La Peyrousa*, but) the stock of the *district Vaudois Bible Society*, comprising not only Bibles, but a large quantity of tracts on the *Divinity of Christ*, and other translations in French, from the most orthodox English writers, sent as presents by Mr. Cunningham, Mr. Lowther, and other evangelical gentlemen, who have strangely taken it into their heads, that the Waldenses, although generally allowed to be the most ancient Christian church now existing, are even, at the present day, *unconverted*. I have heard an Englishman, of evangelical sentiments, and a Vaudois "*Momier*," uniting to deplore what they called the "coldness of the Valleys." "If the Lord," said they, "would be pleased to take compassion upon them, and to shed forth his spirit in the Valleys, as he is now doing at Geneva, at Lausanne, at Nice! Human means can do little for them, but the *distribution of tracts* must not be neglected." Well meaning, but mistaken enthusiasts! In which of the "*fruits of the Spirit*" do not the objects of your pity already excel the majority of their Christian brethren? One of its distinguishing characters, that of a "*sound mind*," I fear they will be in much danger of losing under their new instructors in the gospel. In one of the translations I alluded to, texts are put together in a very ingenious manner from the Old and New Testament in one paragraph, to make it appear that Jesus Christ and Jehovah are the same being, e. g.—"By the Word of the Lord were the heavens made. And the Word was with God, and the Word was God. And this Word was Christ." Another tract, intended for the instruction of children, opens with an account of a little girl receiving from her mamma the intelligence that her father had been shot in the battle of Waterloo, and being asked by her "*if she did not thank God for having taken him to himself.*" Her mother being ill at the same time, the infant disciple was asked by a zealous relative, "*If God should take away your mother, too, would you not love him still more on this account?*" Thus are the sentiments of piety exaggerated and distorted by the writers of the tracts which now issue from the teeming presses of the "*Reformed Church*" of Geneva, for the conversion of the Vaudois.

On Monday morning, Nov. 13th, I had a call from the pastor of Villa Secca, the moderator "*adjoint.*" His appearance, I am sorry to say, was that of great poverty, which it was highly painful to observe in a very worthy man. Though poor in wealth he is rich in cures, having *five* villages under his charge. He kindly invited me to accompany him to one of these, called Rioclaretto, where he was that morning to hold an *examination* of the state of religion in that portion of his flock. This invitation I accepted with the greatest pleasure. The village stands pretty high up the mountain, on the south side of the glen of San Martino, and the snows lay deep all around us. We conversed on the subject of religion, chiefly on the person of Christ. I told him at the first (as I always did in my conversations on religious subjects) that I was a *Unitarian Christian*, that I considered our Saviour to have been only the Messiah, * * *—that I regarded the Father as the sole Deity of Christians, and the exclusive object of their worship. He remarked that the Vaudois also addressed their prayers to One God, in the name of Jesus Christ, but that there were many passages which were considered to justify the worship of Christ. For instance, "*Before Abraham was, I am.*" I remarked that our Saviour *was before Abraham*, inasmuch as he took greatly the precedence of him in point of importance, authority and the design for which he lived, and that things being said in Scripture language to exist or to have taken place, which God had *destined* to do so, our Saviour might be said to have had an eternal existence, inasmuch as he so existed in the counsels of the Deity. "Very true," observed M. Rostaing; "he was prophesied of before Abraham *was*, at the beginning of the world, when it was said, 'The seed of the woman shall bruise the serpent's head.' And why," he added, "suppose miracles where there is no occasion? Our professor of theology, M. Marian, of Basle, used to tell us it was a general rule in the interpretation of Scripture, not to multiply miracles when all the appearances could be accounted for without them." I understood that this was M. Rostaing's own application of a general maxim laid down by the professor. I replied, I thought the maxim a perfectly sound one, and inquired in what way the professor himself employed it. "An instance occurred to his recollection," he said, "in the passage where ravens are represented as coming to feed the prophet Elijah in the desert. 1 Kings xvii. 6. The word translated *ravens* signifies also *Arabians*; there is no difference in the letters, and only a slight one in the Masoretic punctuation. It seems more probable," said our professor, "that *Arabians* should have been prompted by the Deity, through a feeling of compassion, to provide food for the prophet, than that a *bird of the air* should have done so. God does not perform his wonderful works except where the ordinary means would not answer the purpose."

On our arrival at Rioclaretto we found the congregation, which was but small, assembled on the outside of the church, standing in the snow, awaiting the arrival of their pastor. He greeted all and each singly, and was received with great respect and with countenances full of satisfaction. One of them called him aside, and, I suppose, told him of some injury he had suffered from the Catholics, (in a whisper,) for the pastor immediately began to talk to the people about their suffering for conscience' sake. He observed, it had always been so from the first, and gave a short account of the persecutions endured by the early Christians under the Roman emperors, adding, that our Saviour, like a brave general, led the way, and that the common soldier could not reasonably complain of the fatigues and dangers of the war, when he saw his commander partaking the same lot with the common men. After this we all entered the little church, a very poor building, with only one window, in which *paper* supplied the want of *glass*. After a short prayer, and reciting the Apostle's Creed, the pastor took up Ostervald's Catechism, and calling on a venerable old man with white hair, on his right, to stand up, he asked him, "What is the most essential thing of all?" "*Religion,*" replied the old man. "In what does religion consist?" "*In knowing and serving God.*" Here the pastor entered into a short explanation of what was intended by the term God, that he was the Author of all things we behold, and that as when we saw a watch with all its curious mechanism, we concluded that it must have had a maker; so also with respect to the world, which was a wonderful machine of which God was the Maker. After a few minutes' address to the old man, he called on the *rest* to stand up, until he had gone through the whole congregation, male and female, explaining in a familiar manner to each some important point in religion. He spoke at large of the mission of Christ, his death, &c. but I discovered no marks of the peculiarities of orthodoxy.

DOCTRINAL.

Interpretation of Scripture.—In Mr. Bigelow's Sermon on Original Sin, a notice of which was given in our last, we found the following remarks on the interpretation of Scripture:

And here let me pause to premise two rules, which we should never overlook in our examination of the divine word. One of these is, that all portions of scripture, which we occasionally find at first sight to be at variance with each other, are to be reconciled, after a devout and patient examination of the scope of the inspired writings, in such a manner as will be most agreeable to right reason. Wherever any contrariety appears, the fault lies in human optics. For God is truth. He cannot contradict Himself. The difficulties which present themselves we may trace, therefore, to the imperfection of our understandings, and consequent inability to perceive, in all cases, the relative fitness of parts of the scheme of revelation; else, to the incorrect translation of the passages in question from the languages wherein they were originally composed; or lastly, to the changes which words themselves, though rightly employed by the framers of the popular English version to express in their time the sense of inspiration, have since so far undergone as to occasion ambiguity. Here then is demanded an exercise of reason; and the cautious application of this is neither presumptuous nor unsafe. For the understanding of man, being a ray from the Divinity, was given to direct him in his researches after truth, particularly that which concerns him as a moral and accountable creature. Scripture throughout addresses men as reflecting beings. "Come now and let us *reason* together," was the language which God employed of old to His chosen people; and it still is the language which He utters to all. Hence, when representations of a varying character, which affect any moral truth, are exhibited on the surface of scripture, we are to look more deeply, and must diligently compare them; and our assent is finally to be given to those representations which tend most to magnify the Divine perfections, and comport in the main with the fair and *rational* construction of the holy volume.

Another rule to be premised is, that no statement of scripture is to be qualified, or, still more, to be rejected, merely for its opposition to the depraved tastes and humors of the world. Many have been the opinions, embraced with eagerness, and retained with pertinacity, which have been equally repugnant to sober sense and sacred truth. To try the correctness of any doctrine, having a bearing upon conduct, simply by its accordance or contrariety to the morally vitiated feelings and desires too prevalent in men's hearts, would, in most cases, prove a very dangerous experiment. The truths taught in the gospel contradictory to favorite maxims or sentiments, are none the less to be accepted. Every interpreter must, accordingly, approach the scriptures with an humble, teachable, and docile temper.* He must come with a readiness to relinquish the most cherished prepossessions, and to admit in their stead opinions the most unpalatable, if these he shall find distinctly and indubitably inculcated. Let me accordingly behold a single doctrine clearly avouched in the Testaments of God, however repugnant it may be to my previous opinions, and however foreign to my favorite wishes, that doctrine I will unhesitatingly and avowedly embrace. Let me perceive it, therefore, to be their *manifest* import, that men are brought into the world constitutionally depraved, and by nature exposed to the utmost rigors of the wrath of God, rather will I distrust my own antecedent convictions, and discarding each clashing hope, will subscribe to the authoritative announcement, stern and appalling though it be. But, blessed be God, I find not in the oracles which He has vouchsafed, this doctrine of condemnation; nor does the foregoing principle of interpretation call upon me to recognise a tenet, merely on the prescription of human creeds and human confessions, which is not more abhorrent to my own feelings, than hostile to the absolute testimony of scripture. I may not therefore give my humble sanction of silence on an article of faith, whose tendency it is to asperse the attributes of God. I cannot tranquilly witness the spread of a doctrine, which, foisting into religion a principle of arbitrary fatality in place of even justice and of tender mercy, has the effect of expunging two of the fairest perfections from the character of the Divinity.

* It was well remarked by a venerable friend, a divine of the church of Scotland, "When we take for examination a passage of Holy Writ, we must *stand in awe* of that passage."

Fundamentals in Religion.

It is not sufficient, that a doctrine be clearly revealed to make it a fundamental, but an *explicit belief of it must be made an express term of happiness* in the sacred writings. It should be past dispute, not only that Christ alone, as sole king of his church, has a right to settle upon what terms those, who are willing to become his subjects, must expect to be protected and rewarded by him, but that these terms are expressly determined, and, particularly, that our Lord, out of his gracious and kind concern for his church, hath fully and clearly revealed what those truths are, which are of such vast importance, as that the happiness of immortal souls depends upon an explicit belief of them, and which therefore it so nearly concerns all the members of it to be apprized of. So that we may rest satisfied, that whenever this is not *expressly* said, with relation to any particular doctrine of Christianity, misapprehensions of that part of the revelation which contains it, if we have examined it with sincerity, will never be brought into the account against us at the day of judgment; but if we can be charged with nothing else, we shall be able to lift up our heads with joy and confidence, in that solemn and awful day of trial, and shall be found "perfect and entire," in a Gospel sense "wanting nothing."

Here then is a straight and easy way to true, solid peace; a rational foundation of comfort, which does not cramp a free, inquisitive genius in its searches after truth.—For I am persuaded, did men only consider what kind of faith that is, which Christ and the Gospel make necessary, and not pay so much deference to the decisions and determinations of perhaps weak and deluded, or of artful, designing men, whose interest it is to keep their minds in fetters, and to hold their rational faculties in chains, in the most abject and ignominious servitude; the truths of the Gospel would not be lost for want of being looked into, and examined; men would not be affrighted from seeing with their own eyes what is real, unadulterated Christianity, and what are only the dreams of fanciful and bewildered enthusiasts, for fear of falling into heresy; but primitive Christianity would probably revive; and it is likely there would be a greater uniformity in judgment and opinion, than there is at present; for Christianity, abstracted from the colouring and varnish, which had been laid upon it, and separated from school divinity, one of the worst enemies it ever had, and by which it has been horribly perplexed and rendered involved and intricate, is a plain, intelligible religion. But if this were not obtained, there would be more of charity and mutual forbearance, and less of that turbulent, schismatical, imposing, tyrannical spirit, which has reflected so much dishonour upon the Christian cause, and made it the sport and derision of infidels. *Foster.*

Unitarian Belief.

Moral Nature and Condition of Man.

It is the opinion of Unitarians, that the Bible teaches, that man came into being with a nature neither holy nor unholy—terms with propriety applicable only to those who have used or abused their moral freedom,—but with the power of becoming either the one or the other; not the object of God's disapprobation and anger, for God hates only sin, and the infant has not sinned; not of his moral approbation, for the infant has not yet formed a moral character, but we may safely say, of his complacent regards, of his love; for he made man, and made him dependent, brings him into life helpless and weak, physically and morally, yet destines him to happiness, as the end of his being; and he must therefore love him, and feel an interest in his welfare, moral and spiritual, of which no earthly parent, reasoning from the affection which he bears his offspring, can form the slightest conception. He could not hate him. We do not believe, accordingly, that man came into being under the wrath and curse of God, the heir of hell, by virtue of his birth, as Calvin's doctrine of total depravity teaches. The idea is too monstrous, not to say impious, to be entertained by the mind for an instant. And we deny that the doctrine has a shadow of foundation in scripture, any more than in reason. As to man's state and condition in the world, we hold it to be a state of trial, intended to discipline him, and by its difficulties and temptations, to form him to the love and practice of virtue, and make him fit for heaven. We believe, therefore, most fully in man's entire moral ability to made himself what he pleases. No necessity binds him; no eternal decrees take away the obligation of active personal virtue; no supernatural, sudden, and irresistible influences, remove the necessity and the motives for holiness; no arbitrary appointment, to hell or heaven forever, renders individual effort nugatory and absurd; no natural and inherited inability makes him incapable of good acts and good thoughts, such as God will delight to accept and reward. Nothing of all this.—Man's condition we believe to be, here, just what each one of a reflecting mind, left to his own good, or evil, to save himself, or destroy himself, to be just we each and all feel it to be, when we look in upon, and study our own natures. *The Unitarian.*

Scripture Illustrations.

And they shall call his name Emmanuel, which being interpreted is, God with us.—Mat. 1. 23.

On this verse, it may be remarked, that the more intelligent advocates of the Trinity make little or no account of it. In the mouths, however, of most people, it still passes for a most satisfactory proof-text on the Doctrine of the Trinity. A few observations will suffice.

It seems to be generally admitted that the words of Isaiah are not prophetical of Christ and the name and nature he should bear, but are to be confined to the immediate event of which the prophet was then speaking; and that the Evangelist refers to the event recorded by the prophet, only as applying remarkably to, and suiting the circumstances of the Saviour's birth and office. Ahaz, king of Judah, was in fear for his kingdom, the two kings of Syria and Israel having come upon him, and God promised Ahaz that before a child, soon to be born, should be grown up, and whose name, in token of the intended deliverance, should be called Immanuel, i. e. God with us, the two kingdoms of his enemies should be overthrown. God would be with him, i. e. give him the victory over his enemies. Jesus having come as the messenger of God to save mankind from their greatest enemy, sin, the Evangelist recollecting the incident in the history of Ahaz, introduces it in illustration of his subject. But as God did not come on earth in his own person, to interpose in behalf of Ahaz, so neither does the Evangelist intend to convey the idea, that because he applies the name Immanuel to Jesus, that he had come in his own person to save mankind from their sins.

But the true answer to any argument drawn from this verse in favor of the Deity of Christ, and the only one which it requires, is found in the circumstance, that it was a customary thing among the Jews to give to their children significant names; and very often such as were composed, in part, of the word of God; e. g. Elijah, means God the Lord—Lemuel, God with them—Elihu, God himself—Mattathias, given of God, and so on. So that there is no more evidence to be derived from the name that Jesus was God, because he was called Immanuel, than there is from the circumstance that because men have been named Elijah, &c. that they were each therefore God, by a mysterious union with the divine nature.

But supposing the prophecy to have the strictest application to Jesus, we say that he was called Immanuel not in reference to his *nature*, but the office he was to sustain, and the abundant communications of the Spirit of God with which he was to be favored. In this respect he was indeed Immanuel. God was with him by the miracles which he wrought, by the prophecies which he uttered, by the doctrines he held forth, and as really as if he had been personally united to the man Jesus. *The Unitarian.*

PRACTICAL.

Arguments of Content.

When any thing happens to our displeasure, let us endeavour to take off its trouble by turning it into spiritual or artificial advantage, and handle it on that side in which it may be useful to the designs of reason.—For there is nothing but hath a double handle, or at least we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relater of our faults, for he will tell thee truer than thy fond friend will; and thou mayest call them precious balm, though they break thy head, and forgive his anger while thou makest use of the plainness of his declamation. "The ox when he is weary treads surest;" and if there be nothing else in the disgrace, but that it makes us to walk warily, and tread sure for fear of our enemies, that is better than to be flattered into pride and carelessness. This is the charity of Christian philosophy, which expounds the sense of the Divine Providence fairly, and reconciles us to it by a charitable construction; and we may as well refuse all physic, if we consider it only as unpleasant in the taste; and we may find fault with the rich valleys of Tharsus, because they are circled by sharp mountains; but so also may be in charity with every unpleasant accident, because though it taste bitter, it is intended for health and medicine.

If therefore thou fallest from thy employment in public, take sanctuary in an honest retirement, being indifferent to thy gain abroad, or thy safety at home. If thou art out of favor with thy prince, secure the favor of the King of kings, and then there is no harm come to thee. And when Zeno Citiensis lost all his goods in a storm, he retired to the studies of philosophy, to his short cloak and a severe life, and gave thanks to fortune for his prosperous mischance. When the north wind blows hard, and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it with a warm garment, or a good fire, and a dry roof; when a storm of a sad mischance beats upon our spirits, turn it into some advantage, by observing where it can serve another end, either of religion or prudence, or more safety or less envy; it will turn into something that is good, if we list to make it so; at least

it may make us weary of the world's vanity, and take off our confidence from uncertain riches; and make our spirit to dwell in those regions, where content dwells essentially.

If it does any thing good to our souls, it hath made more than sufficient recompense for all the temporal affliction. He that threw a stone at a dog, and hit his cruel stepmother, said, that although he intended it otherwise, yet the stone was not quite lost; and if we fail in the first design, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions past the power of chance; and this was called in the old Greek comedy, a being revenged on fortune by becoming philosophers, and turning the chance into reason or religion; for a wise man shall overrule his stars, and have a greater influence upon his own content, than all the constellations and planets of the firmament.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, DECEMBER 22, 1827.

Calcutta Unitarian Mission. Our readers are, mostly, well acquainted with the efforts, which have been made within a few years past, by European Residents in Calcutta, as well as by the English and American Unitarians, to establish Unitarian worship in Calcutta, and to provide means for presenting Christianity to the natives of the country, in what they deem a purer form, than that in which it is exhibited by the Calvinistic Missionaries. Many circumstances have operated to retard the progress of measures put in operation for this end. The prospect, however, is now encouraging, for the permanent establishment of a Unitarian Mission.

That this mission should meet with opposition from the Calvinistic missionaries, was perhaps to have been expected, from their uniform opposition to every thing patronized and forwarded by Unitarians. It was, however, hardly to have been expected, from men professing the name, and claiming the character of *Christians*, that they should misrepresent facts with a view to injure the reputation of a devoted and exemplary missionary, merely because, from honest difference of opinion, and conscientious conviction of his former errors, he had withdrawn from them. Having honorably relinquished the claim for support which he had on the Calvinistic Missionary funds and cast himself on the care of Providence for a subsistence for himself and family, in a foreign land—he had a claim on all men, and especially on his former coadjutors, that they should not, by dishonest artifices, and misrepresentations, seek to blast his reputation, and take away, not merely his bread, but, which appears to be equally dear to him, his ability to promote the moral welfare of the benighted inhabitants of his adopted country.

This claim, however, has been disregarded. The most barefaced and disgraceful of the various attempts which have been made on the character of Mr. Adam, is to be found in the following paragraph from the Christian Watchman, the substance of which was culled from an English Magazine :

"*Rev. Mr. Adam, the Unitarian.*—By a paragraph contained in a London Magazine for October, we observe it is stated, that this gentleman, who some time since relinquished his connexion with the English Baptist Missionary Society, "to embrace a more *rational* mode of converting the heathen to Christianity," is now the Editor of a Sunday newspaper. Whether his brother Unitarian, Rammohun Roy, assists him in his labor, is not mentioned. The paper is probably published in the city of Calcutta."

If the writer who made this statement in the Magazine had loved to speak *truth* as well as he did to *accuse the brethren*, he would have given quite a different aspect to the affair. Did his statement proceed from ignorance? or did it not suit his purpose to tell the *truth*, and the whole truth?

Mr. Adam was indeed invited to take the editorial charge of a newspaper published three times a week, one of the days being Sunday. He accepted the invitation on the condition that the publication days be altered, so that no paper should be published on Sunday.—It was an easy matter to have stated this fact. Why did not that writer do it ?

The public will perceive from this specimen, with what kind of weapons the Calcutta Unitarians and their friends are assailed.

"Whether his brother Unitarian, Rammohun Roy, assists him in this labor, is not mentioned,"—says the editor of the Watchman. This editor forgot himself when he threw out this ungenerous and wholly uncalled-for insinuation. It was altogether unworthy the character for fairness and candor which we believe that gentleman generally aims to maintain. When the motive is inquired for by his own heart, he will not answer that that sentence was dictated by that "charity which suffereth long and is kind —which thinketh no evil."

Ordination.—On Thursday the 13th inst. the Rev. Joshua V. Himes was ordained to the pastoral care of the *Christian* Church and Society lately gathered in Plymouth. Introductory Prayer and Sermon by Rev. Mr. Morgridge, of New Bedford,—Ordaining Prayer by Rev. Mr Badger, of Boston,—Charge and Right Hand of Fellowship by Rev. Mr. Taylor, of Freetown. We have been requested to say that the catholicism and kind attention manifested to the Society, by the Rev. Dr. Kendall and his Society, in granting the use of their Church for the services of ordination, and in attending the services, have merited and receive the grateful acknowledgements of the members of the *Christian* Society.

Dedication at Lechmere Point.

The new Church lately erected at Lechmere Point, by the "Third Congregational Society" in Cambridge, will be dedicated to the worship of God, on Tuesday, A. M. the 25th instant. Sermon by Rev. Dr. Lowell. It was stated, by mistake, in our last, that it was to have been dedicated on Thursday of the past week.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Dr. Beecher's Missionary Sermon.

We trust that this Sermon is not a fair exhibition of the spirit of orthodoxy. We should be sorry to suppose that it would be acceptable to the majority of its readers It certainly assumes a more offensive tone than we were willing to expect. We were prepared for party zeal and confident assertion, for rigid exclusion and fearless anathemas, but, we confess, we were not prepared for the absence of all pretensions to Christian gentleness and love. These last virtues it seems the preacher deemed unnecessary, while pleading the cause of our Saviour and his Apostles. We must do our brethren, who think not with us, the justice to say, that, as a body, they do not deserve the reproach, which falls upon the writer of this Sermon; for it is not often that we find the temper of religious war so openly displayed, and unrelieved by the natural emotions of courtesy or kindness. The spirit to which we have alluded, is not, therefore, to be charged upon the orthodox community, but only upon the mind and heart from which it proceeded. If they approve the grounds which are here taken,—though it be by a leader of their party,—we will own, that we shall be disappointed. Regarding the Sermon, then, as a development of the feelings of the author, we hold it a valuable document.

The occasion on which it was delivered, was one of peculiar and solemn interest. It was professedly a meeting of disciples of Christ, alive to the value of their religion, and anxious to diffuse its blessings to the heathen. They had come from different portions of our common country, with the aids of wealth, talent, popular favor and practical skill, to deliberate on subjects of affecting and momentous consequence. They were engaged in the pure and generous cause of promoting a religion of light and love, in those *dark places of the earth, which are full of the habitations of cruelty*. It would seem, that they must, then, breathe a quiet and elevated atmosphere, far from the noise of sectarian warfare, with every thought serene —every affection hallowed—every emotion in harmony with the sublime, religious spirit of the season.

What an occasion was here presented for the Christian minister, to exhibit the purest graces, the most winning loveliness of the Gospel of peace! He stood, we might almost say, on a consecrated eminence, where, we should suppose, the storms that agitate the earth, would be forgotten,—the passions of the partizan laid aside,—and with one absorbing feeling of love to God, gratitude to the Saviour, and compassion for the souls of men,—his heart would give utterance to such sentiments, as filled the soul of Jesus, when he *looked with pity on the multitude, who were scattered abroad, as sheep without a shepherd*. With what yearnings of tenderness, would he speak of the lost and wandering children of our common Creator, on whom the light of the Gospel had never shone! With what broad and liberal views of Christianity could he urge its adaptation to the wants and sorrows of man; its great distinction, as a religion of universal and everlasting efficacy; and the claims of those who were ignorant and out of the way, upon their more favoured brethren.

If the temper of Heaven may ever be sent upon a child of earth, it is at a season like this. If a chastened and peaceful spirit can ever breathe its influence over the heart, it is, when Christians are assembled to promote their Master's cause. If ever the missionary spirit,—which, in its genuine character, is emphatically, the spirit of Christ,—was to be exercised, it was at the meeting of this extensive and powerful missionary association. But the true spirit of the missionary cause—if we rightly understand the principles of the Gospel—is combined of sound religious views, rational anticipations, and enlarged and refined charity. If the world is to be converted to Christ,—as we firmly believe, with the writer of this Sermon, that it is,—this is the spirit, by which the glorious consummation must be achieved. The nations of the earth may be made to exchange one form of superstition for another; they may be taught the gloomy theories of the schools; they may be turned from idolatry to sectarism, and thus swell the triumph of a party, by the spirit inculcated in this Sermon; but they can be brought to that state, which produces love, joy, peace, meekness, gentleness and charity—the most beautiful fruits of the Holy Spirit—only by the real and legitimate spirit of the missionary cause.

We object to the Sermon before us,—that it is destitute of this spirit. We are not sure that a change of the heathen from their present ignorance and wretchedness to the feelings here manifested, would not be a calamity. We should hesitate, in preferring that disposition, which represents the Father of Mercies as a fierce and wrathful warrior going forth to battle, and which would scatter the arrows and firebrands of religious hatred among his children, to the delusion of the poor fanatic, who seeks to wash away the sins of his soul in the waters of the Ganges, or submits his body to the idol's car, to appease with his blood the vengeance of his god.

The Sermon departs from the true missionary spirit, in making *erroneous representations of religion*. It asserts, as an undeniable fact revealed in the scriptures, the notion which was grafted upon the purity of the Jewish faith, from the fictions of oriental mythology, that the world is under the dominion of a presiding spirit, who divides the empire with the only God; and that without his agency it is as impossible to account for the modifications of evil among men, as it would be to account for the origin of the material world, without the existence of an Intelligent Mind.

We say nothing of the truth or falsehood of the doctrine of diabolical agency, but we do say, that a man, advanced beyond the simplest elements of theology, who asserts this doctrine, as an acknowledged principle of revelation, and of such evident truth, that, without it, "the Bible is one of the most deceptive books ever written," displays a carelessness or a hardihood of assertion, that excites our unaffected amazement, and is utterly inconsistent with the spirit of fairness and good faith, which lies at the foundation of the missionary cause. Did not the preacher know, that theologians, inferior to none, inexact learning, deep research, ardent piety, and studious attention to the word of God, have been unable to discover the doctrine there? How could he then declare, that if these minds had been successful in their investigations, "the Bible is one of the most deceptive books ever written." We know not this gentleman's views of the sacred volume, but, with our views, no temptation could induce us to stake its veracity, on the truth of any doctrine, which was not, explicitly, revealed; which men, studious of its contents, have believed it did not contain; and men studious of nature have utterly denied.

Besides the contempt thus cast upon the Bible, the preacher represents the character of God in a light, very different from that revealed by him, who was the way, the truth, and the life, and very repulsive to him who has been taught to connect every thing glorious and attractive with the idea of God, by that Teacher, who has told us of *our Father in Heaven*. By allusions to the obscure and highly figurative descriptions in the prophetical writings, the Image of God is veiled in a drapery of fierceness and blood; his moral government over his children regarded as the contest of an earthly monarch for victory; and the mild and lovely attributes of our Heavenly Father are not only divested of their glory, but converted into the breathings of a stern and sanguinary vengeance. We need not say, how foreign is this idea of the Lord our God, from that revealed by the Messenger of *glad tidings of great joy*, and which must be the guiding spirit of successful missionary enterprise.

Again—the Sermon is at war with the spirit of *rational anticipation*, which is a leading feature in the genuine missionary cause. The most zealous friend to the conversion of the heathen can expect success in no other way, than by the blessing of God upon his humble and limited endeavours. He will be far from arrogating apostolic power, though engaged in a work of apostolic benevolence. But the writer of the sermon declares, "that we possess a thousand fold the advantages of Apostles and primitive Christians, for the spread of the Gospel." This proposition is stated, without any restriction or qualification. We deem it singularly presumptuous and false. It seems to us to strike at the root of the evidences which prove the divine mission of Jesus. For Christianity was established by the evidence of miracles. The Apostles' preaching was confirmed by the miraculous works which they were enabled to perform. This was the grand cause of their success. This multiplied converts as the drops of the morning. They went, every where, preaching the word; God also working with them, by signs and wonders and mighty miracles, which he did in the midst of them. By these means, the Gospel had free course and was glorified. But does the writer of this Sermon mean to say, that he and his coadjutors are invested with miraculous power? If he does, he is welcome to the supposition; we do not think it worth while to contradict it; but if he does not, then he derogates from the value of miracles, as evidences of Christian truth; he declares that the natural powers of man, at the present day, are greater than the supernatural powers of the Apostles, in the days of Christ. We have heard of certain German philosophers, who denied that the miracles of the Gospel were fully substantiated; we never before heard of a Christian divine, who denied their superior utility to the unassisted efforts of man Both the theories, it seems to us, are fallacious, and present little to choose between them. The one makes miracles a fable; the other, a vain and nugatory show.—And what is it, which the preacher opposes to miracles? Money; and the effects of money. Unlock your coffers; part with your substance; and pour it into the Lord's treasury; and the work is done. Withdraw your capital from the common branches of industry, and give it to the support of the missionary enterprise, and in fifty years the work may move onward to its consummation, without extraneous aid. This, as we understand it, is the preacher's argument.

But the missionary spirit calls not thus for money. It does not grasp with eager rapacity at the wealth of the world. It, indeed, appeals to the liberality of Christians, but it regards money as an inferior agent in the mighty plan of its operations. Money will never give a religious party the authority, which the power of working miracles gave the Apostles. Money will never lift the heathen's heart to God, and open to his soul the fountain of salvation. Even, though the worn hand of poverty be stripped of its last farthing, and the widow presents her cruise of oil upon the altar, these generous sacrifices will not evangelize the world. Far higher do we deem of the Missionary cause. We believe that the sources of its power are the truths of the Gospel. It is the plain, rational statement of these truths, accompanied by Christian evidence and Christian motive, which is to turn the heathen from his idols to the living God. Not the dogmas of any party; not the opinions of Calvin, or Edwards, or Priestly; but the sincere and uncorrupted truth, as it is in Jesus. We hold it a mournful fact, that the powerful apparatus, employed by those who command the resources of the church, is to advance the doubtful speculations of men, rather than the inspired teachings of Jesus; to promote Christianity, as it exists in the Institutes of Calvin and the philosophy of Hopkins, rather than as it is displayed in the sermon on the mount, the discourses of Peter to the Jews, or the sublime argument of Paul, at the Areopagus. By this, the perishing heathen never can be brought to the fold of Christ. You may as well attempt to cure a pestilence by a charm, as to convert idolaters from sin by a mystery. Look at the records of the Panoplist; read the reports in the Missionary Herald; look at the history of Buchanan, of Henry Martyn, of Judson,—devoted and pious men, but shackled by their system; and you will there learn, that it is only a pure and liberal theology; a theology divested of mysticism and unreasonable terror; a theology, in short, like that of the New Testament, which is to bring those who are in darkness and the shadow of death to the light of the Sun of Righteousness. We would, that we could pierce the ears, as with a trumpet-call, of those who stand in our high places and preside over the religious charities of the day; we would awaken them from their slumber to the fearful responsibility which they incur by teaching for doctrine to the heathen *the commandments of men*. We implore them to look to it, lest, when the poor and wretched idolater, with the whole head sick and the whole heart faint, asks them for medicine, they give him a poison; lest they should administer a cup of trembling for the waters of salvation, and, as the children cry for bread, should give them a stone. We repeat, then, our charge against this Sermon, that it is guilty of a spirit of irrational anticipation, in attributing to the present generation superior powers to the Apostles, in expecting more from money than from miracles,—and in seeking the conversion of the heathen by the doctrines of a sect, rather than by the undisputed truths of the Gospel.

We have still another objection, and that of a more serious nature, to bring against this Sermon. We allude to the insidious attack, which the preacher cunningly interweaves with his main discussion, upon those Christians, whose religious views are commonly denominated liberal. In direct violation of that spirit of enlarged and refined charity, which is the highest trait of the Christian character, and inseparably connected with a true missionary zeal, he utters a coarse malediction against a portion of his fellow-believers, which might be deemed unworthy to be applied to the very idolaters, for whose conversion he professed to speak.

After enumerating several resources of the enemy, arrayed in opposition to the Gospel, under the different heads of idolatry, imposture, papal superstition, despotic governments, and crime in its varied forms, the preacher proceeds :

"If the gospel would prohibit only acknowledged immoralities, and wink at human weaknesses, the whole pleasure-loving world would consent to an armistice, and permit her to move on without much complaint. But the inexorable requisitions of purity of heart and self-denial, cannot fail to bring out against her a multitudinous and determined resistance. The haters of her uncharitableness, and the lovers of a more liberal way, and all classes of the openly wicked, will, it may be expected, as the light increases and enmity rises, be condensed into a firmer and firmer phalanx of opposition. And now will the alarm be sounded about popery and priest-craft, by just that class of men, who, in papal countries, love darkness, and most cheerfully purchase indulgences to sin; and who, in this country, should the darkness of popery be permitted to come upon us, would be the first to hail it as a covert for their crimes and a quietus for their consciences. And yet panic-struck will many become about liberty of conscience who long since have ceased to have any conscience; and suddenly will many fall in love with civil liberty, who, all their days and with all their might, have, by their pernicious influence, been employed in attempts to undermine her deep foundations.

"To cover the nakedness of this forlorn hope of opposition to the Gospel, *a more liberal sort of religion* must be introduced, which shall keep them in countenance, and enable them to wield the name and institutions of Christianity against Christianity—including so much truth as may serve to beguile, but so little as cannot avail to save—sustained by such as live in pleasure and will not bow the knee to Christ. The time will have come when the light of science and of Christianity will have rendered obsolete the grossness of idolatry, the imposture of Mahomed, the superstitions of popery, and the impurity of infidelity. A religion must rise, therefore, under the last touchings and finishings of art, where infidels may be received without conversion; and where they may be converted with scarce a perceptible change in doctrine, heart, or life; and where, as in papal countries, the thoughtless, and the gay, and the beautiful, and the dissipated, may float together down the stream, to the sounds of music, and drink the lethean cup, and wake not till their redemption has ceased forever. All this abomination of desolation is predicted, as attending the last triumphs of pure Christianity."

We have no comments to make on this remarkable passage. We have too much confidence in the moral feeling of the community, and the justice of our orthodox brethren, to suppose that it can be read with any other emotions, than those of pity and disgust. The arguments of liberal Christians are before the public. Their characters, too, are the property of society. We will not here, so far forget curselves, as to attempt to convince a man capable of hazarding such assertions, that they are thoroughly false; but we do sincerely commisserate the cause, which permits such a mode of defence; and the partizan who is so blinded to certain important distinctions, as to be willing to adopt it.

These are our objections to Dr. Beecher's Missionary Sermon. We acknowledge that its perusal gave us unmingled pain : not because it displayed a settled hostility to opinions, which we cherish as the dearest treasure of our souls; for to this we have become accustomed; but because it brought the pure spirit of the missionary cause into offensive association with what we deem false views of religion, and the exclusive temper and ambiguous policy of sectarianism. We think no one can read it without being impressed with the dignity and importance of the missionary enterprise; and, at the same time, with profound regret, that it is blended with so much human imperfection and earthly passion. For ourselves, we are earnest in our attachment to the cause. We believe it to be the cause of God, of Christ, of the souls of men. But we mourn, that it should be thus strangely perverted. We lament its alliance with the interests of a party. We are ashamed that it should call forth productions like the sermon we have noticed. We deprecate the prevalence of its spirit of bitterness and strife; and would suggest to the author, that this spirit may prove a more formidable obstacle to the progress of the Gospel, than any of the "resources of the enemy," which he has attempted to enumerate.

For the Christian Register.

Mr. Reed,—In looking at the first number of "The Unitarian," a new periodical published in New-York, which has many claims on patronage, I find a sketch of Unitarianism, in which it is more than implied, that the doctrine of the final restitution of the impenitent, through the disciplinary and reforming power of future punishment, is a part of this system. Now that many Unitarians hold this doctrine is true, nor am I at all unwilling that any of them should state and defend it. But when it is considered that very many Unitarians do not hold it, I am unwilling that it should be taught as a part of their faith. Let it stand on its own ground, and not be attached to a system of which it furnishes no necessary part. In England, where the doctrine of *necessity* prevails among Unitarians, the connected doctrine of the ultimate happiness of all human beings goes along with it. But in this country, where *moral liberty* is generally held by those called Unitarians, there is, of necessity, a greater variety of opinion; for it seems plain, that a free being *may* make himself sinful and miserable during his whole being. I mean not, however, to object to the doctrine of final restitution. I only say, it is not Unitarianism. Unitarians are those who believe, that there is one God, even the Father; and that Jesus is not this one God, but a distinct being, derived, and dependent, and sent by God to accomplish his benevolent will on earth. This doctrine of course excludes the belief of an infinite satisfaction to God's justice, or of the infinite God having borne what is equivalent to the endless punishment of the wicked. Unitarianism, then, excludes the doctrine of the Trinity, and the popular notions about atonement. But on other subjects Unitarians divide, and ought not to bear the burden of the speculations of any individual. On this subject there has not been sufficient caution. One reason for this caution is, that the Unitarian faith should not be exposed to reproach on account of opinions not involved in it. Another reason is this,—the times are thought to require that some degree of co-operation should exist among Unitarians; but this end demands that their bond of union, or their common faith, should be made as simple as possible. It is the honorable distinction of this class of Christians, that they are jealous of their intellectual and moral liberty. They think and speak for themselves. Their party attachments are very loose. They have no leader, and will endure none. The individual scorns to acquiesce for party purposes, in any opinion which he does not cordially admit. He resents, as a wrong, the being charged or complimented with any opinion which goes at all beyond his distinct convictions. The Unitarians, to their credit be it said, are a refractory body, where the right of private judgment is concerned. They have taken no lesson in the school of religious politics. Each man is, in an important sense, his own party. I am speaking of the intelligent portion of the denomination. Now such men can be held together for the just defence of what they believe in common, only by the assurance that they will be made responsible for nothing but what they truly embrace. To ascribe any thing else to them is to alienate and sever them.

In these remarks, there is no desire to prevent Unitarians from writing freely.—Let them use and utter their minds with no restraints, but those which a supreme love of truth imposes. Let them not be fettered by friend or foe. But let the individual write on his own responsibility. Let him not take the name of others, but in cases where their acquiescence is undoubted. This is at once to make the individual most free, to draw forth the truest expression of every mind, and to ensure strict justice to all men. A

For the Christian Register.

MR. REED,—In order that my family may know what are the real sentiments of a considerable portion of those among us, who call themselves Calvinists, and that they may see the difference between the spirit of that sect and the spirit of the Gospel, I take the Recorder.

An article in that paper of Nov. 30, headed "Unitarian Bible" appeared to me a very *wicked production*, and in hopes to find some sense of justice, in the conductors of that publication, I immediately wrote a *few* remarks—short that there might be no pretence of want of room—and moderate, that there might be no charge of undue severity. These I sent to the Editor, on the 3d of December; but paper after paper has been issued since, and it is evident I am to have no admission there.

You have re-printed the article to which I refer, in the Christian Register of Dec. 8.—If it be not now deemed too late, you will oblige me by giving a place to what I thought expedient to offer, first, to the Recorder.

[*For the Boston Recorder and Telegraph.*]

Messrs. Editors,—In the Boston Recorder of Nov. 30, I have read an original article, signed *Enquirer*, which contains the following passages. "Some of them [Unitarians] when reading the scriptures to their congregation on the sabbath, *omit* those passages which speak plainly of the character and offices of the Saviour. Now I wish to know who is to decide *how much*, and what particular portions we ought to believe; and how much we are at liberty to reject."—"If I disbelieve one verse, may I not, on the same principle, reject the whole?"—"Now that Unitarians do thus omit passages, is capable of proof. Would it not be better for them to state plainly to their hearers, that they do not believe those passages, *than to attempt secretly to mutilate the word of God.*"

I am well aware, and so probably was the writer of that article, that clergymen, both Calvinists and Unitarians, frequently abridge the lessons or portions of scripture, which they read to their congregations. If selections are ever allowable, they are always allowable, provided that detaching a passage from its connexion do not pervert the true sense of what is read.

But I wish to bring the *Enquirer* to the point, and hope he will not refuse to satisfy me, as to the passages omitted in the case or cases to which he alludes. I have, for many years, been a diligent, and, I hope, an honest reader of the scriptures; and I can recollect no passages "which speak plainly of the character and offices of the Saviour," that any Unitarian of my acquaintance disbelieves, taken in connexion with the expositions of the sacred writings; or that any Unitarian clergyman of Boston, or its vicinity, would deny, or propose to expunge.

Without denying, therefore, or wishing to deny, that some clergymen may have either read *selections*, which is very common among all sects—or abridged a long chapter, in order to conform to their allotted time, which is still more common—or may have omitted some verse, because, in order to elucidate the sense in which it was to be understood, it might be necessary to read multiplied extracts from other parts of the gospel, (and this should not be neglected by a conscientious and enlightened minister, if an obscure passage is read)—I say, admitting either or all three points, I *do disbelieve* what is insinuated by "Enquirer," that any Unitarian clergyman has ever found it necessary to omit any verse or passage of scripture, *because he was a Unitarian*, or because he would wish to expunge a single sentence from the word of God. The whole importance of the facts, if facts they are, alleged by the *Enquirer*, depends *on the truth of his insinuation, as to the motives of the omission.*

How reading the scriptures, in any way "*before a congregation* on a sabbath," can be called *secretly* mutilating them, I know not. Many Unitarians have Bibles in their pews, and still more, I trust, are so familiar with the sacred text, that mutilation of them before a congregation would be no very *secret* mutilation. But this is of little consequence—nonsense is not so bad as slander.

A Unitarian Subscriber for the Recorder.

NATIONAL LEGISLATURE.

IN SENATE.

The business of the Session, both in the Senate and House, during the latter part of the first week, was not of much public interest.

On Monday, Dec. 10, notice was given that leave would be asked to introduce the following bills, viz.—by Mr. Benton, a bill for the reduction of the Military Peace Establishment; and to graduate the price of Public Lands;—by Mr. Johnson, of Kentucky, a bill for the relief of the Columbian College; and for the preservation and repair of Cumberland Road; and by Mr. Parris of a bill relative to the Fisheries and Coasting Trade. [These bills were severally introduced on Wednesday.

The Standing Committees were ballotted for this day, and the ballotting finished on Tuesday.

On Wednesday Mr. Harrison introduced a bill for repealing, in part, the duty on salt. This article had risen, he said, in the west, from 30 or 40 cents to 50 cts. a bushel, in consequence of a combination of monopolizers. The proposed reduction of duty was to be gradual, and he thought would not injure our own salt manufacturing establishments.

Several Resolutions of a local nature, and of individual interest were submitted.

Executive Business. The Senate went into consideration of several communications from the President, with closed doors.

On Thursday a bill to abolish imprisonment for debt was reported with amendments. It was ordered to be printed and made the order of the day for Wednesday the 19th.

The Rev Mr. Ryland was elected chaplain of the Senate, having 26 of 43 votes.

The following *Bills* were read a second time, and referred:—For the preservation of Cumberland Road; the relief of the Columbia College; supplementary to the act for enrolling and licensing coasting and fishing vessels; and for the construction of a Breakwater at the mouth of Delaware bay.

HOUSE OF REPRESENTATIVES.

On the morning of Monday, the 10th inst. the Speaker announced the appointment of the Standing Committees.

The annual Report on Finances was laid before the House, and 6000 copies ordered to be printed.

Resolutions were submitted and adopted for referring the different parts of the President's Message to the appropriate Standing committees; and the subject of "surviving warriors of the Revolution to a special committee.

A debate of some length took place on a Resolution of Mr. Sprague of Maine, respecting the *boundary line* of the United States in Maine.—The subject was finally referred to the committee on Foreign Relations.

On Tuesday the 11th seventy petitions were presented by members from twenty-four States and Territories. These were referred as usual.

Various resolutions were offered and adopted asking information respecting Public Lands—Indian Affairs—Military Pensions—Lead Mines—Post Routes, &c.

The committee on the Judiciary were instructed to report on the expedtency of an alteration of the laws relating to *Naturalization*.

On motion of Mr. Everett, the committee on Ways and Means was instructed to inquire into the expediency of revising the law relative to the importation of Books.

The question of an inquiry into the expediency of repealing the duty on imported salt, was decided in the *negative*.

A great number of resolutions was submitted instructing committees to inquire and report on the expediency of various improvements.

Little busines of importance was done in either house on Friday last. Mr. Randolph was excused, at his request, from serving on the committee of Ways and Means, and Mr. Smyth was appointed in his place. Both Houses adjourned to Monday.

SUMMARY.

FROM EUROPE. London papers to Nov. 15th, have been received. The events which have lately taken place in Greece, are of great interest. We have given such extracts as the room we have to spare for news will admit.

The Palladium of the 18th inst. says—

GREECE. We have been favored with an Antwerp paper, of Nov. 12, received by the ship Athens, which contains a minute French account, apparently official, of the nearly total destruction of the Turkish Fleet at Navarin.

It commences with stating, that Ibrahim had violated the Armistice he had agreed to, and desolated the Morea with more barbarity than ever—that there were only three courses for the Allied Fleets to pursue—continued blockade—anchoring in the harbor—or taking the place.

The last of which they determined upon—and on the 20th of Oct. proceeded to execute, by sailing into the harbor; the British leading, the French succeeding, and the Russians following. The Turks commenced firing, and soon an engagement became general with the vessels and forts.

The Turks appear to have had 3 vessels of the line, a razee, 16 frigates, 27 grand corvettes, and as many brigs, and six fire ships.

In about 3 hours, the most of this fleet was sunk, burnt, or run ashore and set fire to by the Turks. There only remained about 20 corvettes and brigs, but all abandoned.

The officers and men of the ships of the Allies are complimented for their bravery.

The French squadron had 43 men killed and 117 wounded.

150 vessels were engaged at once.

Ibrahim was not present. He was desolating the Morea.

Several vessels of the Allies had been sent to Smyrna with the news, and to have it conveyed to Constantinople.

The truth of these reports is confirmed by the late arrivals. We give the following extracts from the French account of the battle.

On the 20th, at noon, the wind being favourable, signals were made to prepare for action, every one took his post, the English Admiral's ship, the Asia, leading, followed by the Albion and the Genoa; the Syrene frigate bearing the flag of Admiral de Riani, the Scipio, the Trident, and the Breslau; then the Russian Admiral Count Heiden, followed by three ships of the line and four frigates.

The Turks had formed a crescent on the contour of the bay, in a triple line, making a total of three ships of the line, a razee, sixteen frigates, twenty seven large corvettes, and as many brigs.

The battle soon became general; the Russian vessels had to support the fire of the forts, which only began to fire upon the fifth vessel, which was the Trident. At 5 o'clock in the afternoon, the first line of the Turks was destroyed—the ships of the line and cut down frigates sunk or burned; the remainder ran upon the coast, where the enemy themselves set fire to them.

Of this formidable armament, there remain afloat only about 20 corvettes and brigs, and even these are abandoned.

Thus has been fulfilled the threat held out to Ibrahim, that if a cannon was fired upon the Allied flags, the fate of the whole fleet would be at stake.

Ibrahim Pacha took no part in the battle. He was engaged *in hunting the Christians in the mountains of Messenia—crucifying priests upon the olive trees, and making up bales of girls and children, whom he intended to send into Egypt!*

This squadron had before it, for some hours, a dreadful scene. Conceive about fifty ships of war, of all rates, firing in a narrow basin, in a triple line; the burning of some and the explosions which ensued.

The total killed in the British fleet in the above action, was 75; wounded 197. In the French fleet, 45 killed, 79 severely wounded, 65 wounded. It does not appear by the despatch that the Russians suffered much. The Turks are said to have fought with great bravery and desperation, and their loss was terrific. In one of their largest ships 650 men were killed, and in another 400. They set fire to their ships rather than surrender them, and nearly their whole fleet was destroyed without any being captured. The allied fleets carried 1260, and the Turkish 1718 guns—the former however had an advantage in weight of metal, and the latter had the assistance of the batteries on shore.

The battle was fought at anchor, and was necessarily bloody and destructive. The numerical superiority of the Turks was immense, but the result has been the destruction of the whole Turkish forces.—The following is a synopsis of the forces:

	Line.	Frigates.	Corv.	Sloops, &c.	Total.
English,	3	4	0	4	11
French,	3	2	0	2	7
Russian,	4	4	0	0	8
Allies,	10	10	0	6	26
Turks,	3	19	26	18	66

Four of the Turkish frigates were, in fact, sixty-four gun ships, and there were forty transports moored behind the line of battle. The following is a statement of the fate of the enemy's fleet:—One Turkish line of battle-ship burned; two driven on shore, wrecks—one double frigate sunk; one on shore, a wreck; two burned—fifteen frigates burnt and sunk; three on shore, wrecks; one on shore masts standing—fifteen corvettes burned and sunk; four on shore, wrecked—nine brigs burned and sunk; one on shore masts standing—six fire-ships destroyed, and three transports. Of the sixty-six vessels of war, only eight are left afloat—the most perfect naval victory ever achieved.

A letter from a French officer, dated before Navarino, Oct. 22d, says, that the Turks are supposed to have lost 3,000 men. The wound of Capt. de la Bretonniere is not alarming. The French sailors cheered at the first broadside, with a general cry of "Vive le Roi."

Rumors were afloat that the Russian, French and English Ambassadors were imprisoned at Constantinople. The conduct of the Allied squadron appears to have been approved by the British government. Admiral Codrington was promoted to the Order of the Bath, and the Commanders of the British ships to the rank of Post Captains. The British stocks declined about one per cent. Apprehensions existed that the British merchants in Turkey would suffer vengeance from the Porte, and that the trade with that country would be entirely interrupted.—Insurance to the Mediterranean ports had risen to 12 1-2 per cent. Saltpetre advanced in London about 2s. but was again declining.

Three or four ships of the line were ordered to proceed immediately from England to join Admiral Codrington in the Mediterranean; and an additional French force of a ship of the line, 4 frigates and 2 corvettes, was ordered to sail from Brest and Toulon for the Levant.

Navarin, in the port of which place this great battle took place, is situated on the west coast of the Morea, in lat. 37, 5. north lon. 21, 25 east.—The harbor or basin is the largest in the Morea, and is said to be capable of containing 2000 sail.

Constantinople. The ambassadors from the three Powers have effected their escape from Constantinople, with their families.

The news of the battle at Navarino had not been received at the last dates. It would require about eight days to reach there: and it was extremely doubtful what effect it would produce.

A vessel was prepared at Marseilles, ready to take the Count Capo d'Istrias to Greece. No doubt, we think, can be entertained that the allies intend to establish the Greek Government immediately; as the Count who has been President elect for some months, seizes this favorable moment to embark, and place himfelf at the head of the nation.

Russia. The St. Petersburgh Journal of the 24th of October, contains intelligence of the war in Georgia. The fortress of Sardar Abad had fallen. The place was defended by Hassan Khan, who effected his escape with 1500 troops. They were partially overtaken, and 500 are said to have been killed, and 200 made prisoners.

LISBON, OCT. 27. The government receives from all quarters, the most satisfactory accounts.

The Ambassador of his Britannic Majesty, in this capital, has communicated to her most Serene Highness the Infanta Regent, by order of his Court, the most positive confirmation of the favorable disposition of the most Serene Highness the Infant Don Miguel.

His Highness accepts the government of Portugal, on the conditions prescribed by his august brother, and comes to govern these kingdoms with the firm resolution given to the nation by his Majesty Don Pedro IV, to which his Highness has solemnly bound himself by his oath. All the accounts that the government receives from Vienna, agree with this confirmation.

Spain. The insurgents in Catalonia have not yet been put down. The king and queen were at Valentia on the 31st of Oct.

The Count D'Espagne, on his return to Vich, was attacked almost at the gate of that city by an ambuscade of insurgents. His escort fought bravely, dispersed the ambuscade, and made 16 prisoners.

Latest from Port au Prince.—By the Haytien schr. Azema, capt. Cole, in Hampton Roads, bound to Baltimore, 12 days from Port au Prince, we learn, that markets at that place were extremely dull for all kinds of American produce—Coffee 11 1-8 cents on board. The sickness recently reported to be prevalent there had decreased.

Fire. A fire broke out on Friday night, 14th inst. in a large building at the south part of the city, in Washington-st. near Castle-street, owned by Mr. Benjamin Goddard, and occupied by Mr. Cornelius Briggs as a Cabinet Warehouse, and Mr. Ebenezer White as a Chair Manufactory. This building, and two or three smaller buildings adjoining, were burnt down. A considerable portion of the funiture in the ware-house was preserved. From the combustible nature of the buildings they burnt with great rapidity.

Silk. According to the last statement of Mr. Huskisson, the silk manufacture of England now reaches the enormous amount of fourteen millions sterling per annum, and is consequently, after cotton, the greatest staple of the country.

William B. Giles has been re-elected Governor of the State of Virginia for the ensuing 12 months.

Mr. Daniel, the director of the great continental gas company, has succeeded in manufacturing gas from resinous substances, which is represented to be vastly superior to that from oil or coal, as respects it brilliancy and smell.

England. Egbert united the kingdoms of the Saxon Heptarchy in 827, so that it is just 1000 years since England became a kingdom.

To Correspondents. The communication of E. Y. is in type, but other articles, of not so general a nature, and hence which could not be so well deferred, have been inserted in its stead this week.

This circumstance has obliged us to defer the communication of S. and some other articles, as well as advertisements, which were intended for this paper.

MARRIAGES.

In this city, Capt. Henry Archibald to Miss Emily Whitmarsh. On Thursday evening last, by Mr. Jenks, Mr. John Gardner to Miss Mary Wyman. On Sunday evening, by Rev. Mr. Ripley, Mr. Leonard Gibbs to Miss Charlotte M. Macomber. Last Tuesday evening, by Rev. Mr. Parkman, Mr. John Sawin to Miss Charlotte Lash, daughter of Mr. Robert Lash.

In Walpole, on Sunday, 26th inst. by Rev. Mr. Storer, Mr. Simeon Burr, of Newton, to Miss Anna Smith.

In Waltham, on Wednesday evening last, by Rev. Mr. Ripley, Nathaniel Hobart, of the firm of A. Hobart & Co. of this city, to Miss Lydia, daughter of John Clark, Esq.

At Easton, on Tuesday last, by Rev. Luther Sheldon, Mr Nahum Williams, of that place, to Miss Amanda Johnson of Enfield, N. H.—Mr. Oakes Ames to Miss Evelina Gilmore.

In North Yarmouth, (Me.) Maj. Thomas S. Marsh, of Bath, to Miss Phebe C. daughter of the late Dr. A. R. Mitchell.

DEATHS.

In Dover, N. H. Mrs. Lydia Newell, wife of Mr. Daniel N. aged about 35.

In Washington, Vt. Hon. David Peaslee, aged 54.

In New-Orleans, 12th July, Mr. Thomas T. Hawes, of Fairhaven, aged 25.

In Jamaica, William Savage, Esq. aged 77---many years U. S. Consul at that Island.

In Port Praya, Mr. Hodges, the U. S. consul, and Mr. Elsly, his clerk. M.. H.'s family were sick. The island of St. Jago was so unhealthy, that whole families were moving to Fuego.

In Brattleboro', on Sunday evening last, the Rev. WILLIAM WELLS, D. D. aged 83. This eminent divine was, in early and in mature life, the Minister of a congregation of Dissenters at Broomsgrove, England. He emigrated to America about thirty-five years ago, and was, for over twenty years, the Pastor of the Church and Congregation in Brattleborough. Although his mind was stored with those rich treasures of theological information which are the products of a long and studious life, he had none of the pride or pomp of education; and although he was blessed with ample power of argument, he did not feel it his duty to expatiate in the thorny tracks of controversy, believing that he could better serve the great cause of truth and piety by preaching *Christ and him crucified*, by plain and practical illustrations of the pure morality, and perfect purity, of the Christian system. Sustaining through life the reputation of liberal principles and comprehensive views, he was not understood to adopt, in *all* their amplitude, the peculiar doctrines of any of the contending sects that occupy the extreme points of the vast field of religious contemplation. While his capacious mind embraced, in its benevolent wishes, and in its fervent aspirations, the whole family of man, he acknowledged no human master of the human mind, and still less did he presume to mark out the limits, of either the power, the justice, or the mercy of *the God and Father of our Lord Jesus Christ.* The "daily beauty" and moral elevation of his character were of course more peculiarly obvious to his family, his intimate friends, and the circle of his neighborhood; but he had a name and a praise in many of the congregations on both sides of the Atlantic. To the Church he was a shining light, and to the World a bright example.

It is known that many able and candid men, of different denominations, regarded him as combining, in a degree very unusual in this late age, the primitive simplicity of the patriarchal character. And those whose lot it was, from their nearer & dearer connexion with him, to stand around his bed of death, while they could not but mourn their irreparable loss, must have derived consolation from the circumstance that the flight of his pure spirit was so silent and peaceful, that none could mark the moment of departure, and will find their sorrows richly mingled, not with mere hope that borders on belief, but with faith unshadowed by a doubt, that he ascends to *the general assembly and church of the first born, which are written in heaven, to the spirits of just men made perfect, to the innumerable company of angels, to Jesus the Mediator of the new covenant, and to God the Judge of all, in Mount Zion the city of the living God, the heavenly Jerusalem in the house not made with hands, eternal in the heavens.*

His funeral was attended on Wednesday last. An excellent and ingenious discourse was delivered on the occasion, by the Rev. Samuel Willard, D. D. of Deerfield, Mass. from 2 Timothy iv. 7 and 8. "*I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day.* *Bratt. Messenger.*

MASSACHUSETTS PEACE SOCIETY.

THE annual celebration of this Society will be held at the Old South Church, on Tuesday, 25th inst. at 7 o'clock, P. M. An Address will be delivered by Samuel Worcester, Esq. The order of services will be as follows: Hymn; Prayer; Hymn; Address; Hymn; Benediction.

The members are hereby notified, that their meeting is adjourned to the same day, at half past 5 o'clock, P. M., at the chapel, Spring Lane, at which a general attendance is requested.

By order of the Committee of Arrangements,
J. P. BLANCHARD, *Rec. Sec.*

Dec. 22

THE YOUNG PHILOSOPHERS.

THIS day published, and for sale by *COTTONS & BARNARD*, 134, Washington street, a new book for children, entitled The Young Philosophers By a Lady.

"Let us know all about it, let us pick it to pieces and see what it is made of; we have a good long evening before us, and nothing to do but grow wise."

Dec. 22.

TO LET,

A SMALL, convenient, and new brick House, in the south part of the city. It has every convenience, and accommodation to be found in one of its size—rain and pump water in the house, brick yard, shed, &c. Rent low. Inquire at this Office.

Dec. 22.

EATON'S BOTANY.

LINCOLN & EDMANDS have just received a *Manual of Botany*, for the northern and middle States of America. To which is prefixed a Grammar and Vocabulary. By Amos Eaton, A. M. Fourth edition, revised and corrected.

Dec. 15

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

MORAL AND RELIGIOUS SOUVENIR.

N. S. SIMPKINS & CO. corner of Court and Brattle-streets, will publish on the 25th inst. "*The Moral and Religious Souvenir*," containing selections from ancient and modern writers. It will be ornamented with a lithographic Frontispiece, and Vignette Title-Page.

This Souvenir is intended to supply the increasing demand for elegant books for presents, by that class of the community who are in pursuit of something containing subjects of a more serious nature than the Souvenirs now published.

N. S. S. & CO. have also for sale, "THE TOKEN," a Christmas and New Year's Present; "The ATLANTIC SOUVENIR," and the London "FORGET-ME-NOT," with elegant Engravings. Dec. 15.

NOTICE.

PERSONS who are interested in the objects of the "*Boston Sunday School Society*," and wish to become subscribers, are respectfully requested to make it known to the Treasurer.

BENJ. H GREEN, *Treasurer*,
13 Court-street.

Dec. 21 6t

THE ATHENEUM;

Or Spirit of the English Magazines—
For December 15, 1827;

THIS day published by *John Cotton*, corner of Washington and Franklin-street. *Contents.*—The Tomb of De Bruce; Hide-and-Seek; A Breakfast in Newgate; On a Sun-Dial; Woman on the Field of Battle; Vicissitudes in the Life of an Actor—No. 3; Death in the Kitchen—by Thomas Hood; The Fatalist. The Introduction to the Chronicles of Canongate—by Sir Walter Scott; Singular Assassination in Kincardineshire; Cinderilla; Time; Taking Physic; Hereditary Talent in Actors; The Negro's Heir-Loom; Raising the Wind; Twelve Golden Rules of Charles I.; Pleasures of Study.

Dec. 15.

THE SCHOOL; or Lessons in Morals, No. 1; this day published and for sale by COTTONS & BARNARD, 134 Washington street. *Contents.* The School; Leaving School; What do we go to school for? Taking an Apple; Susan Jenkins; Joanna turned out of School; Washing the Gown. *Author's Notice*; Although a great number of books for children have lately appeared, many of which contain excellent moral lessons and instil the purest principles; there is still a deficiency of examples shewing the direct and practical application of these principles to the every-day duties and familiar concerns of children in humble life. It was a feeling of this deficiency which gave rise to the following pages. They were written as circumstances suggested the want of each particular lesson, and read to a number of children in whom the writers were interested. The pleasure with which these children, and indeed children in other situations, always listened to them, and the belief that they sometimes applied the instructions immediately to their own conduct, encourage the hope that this may prove further useful. 8w Dec 8

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature All persons who feel an interest in the matter, are requested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

HORNE'S INTRODUCTION;

Cheap Edition.

JUST received, and for sale by *Lincoln & Edmands*, Cornhill, Boston, Horne's Introduction to the Study of the Scriptures, 4 vols.; in boards, $8—bound, $9. Dec. 15.

ELEMENTS OF MEDICAL JURISPRUDENCE—by T. R. Beck, M. D. Professor of the Institutes of Medicine, and Lecturer on Medical Jurisprudence—in 2 vols.—just received and for sale by LINCOLN & EDMANDS,
Dec. 15. *Cornhill—Boston.*

THE UNITARIAN,

DEVOTED to the statement, explanation, and defence of the principles of Unitarian Christianity; just received and for sale at Stationers' Hall, 82 State street, by D. FELT & Co.——Price 12 1-2 cts. 6t

LIBERAL PREACHER—No. VIII.

JUST received by BOWLES & DEARBORN 72 Washington-street, "*The Liberal Preacher*," for Dec. containing a Sermon *On the Use of Solitude*.—By Rev. F. W. P. Greenwood.

Dec. 8.

POETRY.

THE VOICE OF WINTER.

"I come—my breath is on the blast!
A wreath of clouds is o'er me;
And the loveliest flowers of earth, as I past,
Have withered and shrunk before me.
I have found the earth in its richest bloom,
I come to gather its pride to the tomb;
I have found it all with joy elate,
I have come to make it desolate.

The leaves of the trees are rustling and gay,
The sheen of the river is bright as the spring;
I will blow those rustling leaves away,
I will stop the streamlet's murmuring;
I will strip of its robe the towering oak,
Its roots shall be torn, its limbs shall be broke;
I will howl through the waste, and the wild beasts there
At the sound of my voice shall sink to their lair.

The eagle shall close her soaring wing,
And seek her nest on the eyry high;
And every songster cease to sing,
At the sound of my ominous rushing by!
I will bow to the dust the gayest flowers,
And strip of their pride the fairest bowers;
I will clothe the earth in white as I come,
The winding sheet of her wintry tomb!"

THE DIAL OF FLOWERS.*

'Twas a lovely thought to mark the hours,
As they floated in light away,
By the opening and the folding flowers
That laugh to the summer's day.

Thus had each moment its own rich hue,
And its graceful cup or bell,
In whose colour'd vase might sleep the dew,
Like a pearl in an ocean shell.

To such sweet signs might the time have flow'd
In a golden current on,
Ere from the garden, man's first abode,
The glorious guests were gone.

So might the days have been brightly told—
Those days of song and dreams—
When sheperds gather'd their flocks of old,
By the blue Arcadian streams.

So in those isles of delight that rest
Far off in a breezeless main,
Which many a bark, with a weary quest,
Hath sought, but still in vain.

Yet is not life in its real flight,
Mark'd thus—even thus—on earth,
By the closing of one hope's delight,
And another's gentle birth?

Oh! let us live, so that flower by flower,
Shutting in turn, may leave
A lingerer still for the sun-set hour,
A charm for the shaded eve.—*Mrs. Hemans.*

* This dial was, I believe, formed by Linnæus, and marked the hours by the opening and closing, at regular intervals, of the flowers arranged in it.

THE LADIES' FRIEND.

EDUCATION OF FEMALES.

Intellectual Instruction.

What branches of education should be taught to young ladies, is a question which would meet with a different answer, perhaps, from every teacher of whom it might be asked. It would not be reasonable, therefore, to expect that on this subject there should be a greater unanimity among parents; and accordingly it is not at all uncommon to observe people educating their daughters to a certain point, because to stop short of it would be unfashionable, or, on the other hand, narrowing the instruction of their children by a parsimonious fear of expense.

The prevailing passion, too, for indiscriminate study operates with an effect peculiarly injurious in the case of the female sex.—The scheme of education, in many schools, would seem to indicate that the greatest number and the widest variety of branches, were the chief recommendations of a seminary; and no wonder if, in this way, the female mind becomes superficial in its attainments. But an overstraining ambition is not in any respect a better standard than arbitrary custom or a mean economy: all are alike unsuitable, because none is founded on a considerate and generous regard to the true value of the female mind, or to what renders woman useful or interesting in the actual circumstances of life. * * *

It is not by any means easy to point out the amount of education which shall qualify a female for the duties of her condition and office in life. Individual capacity and character must also have their right to enter into a decision on this, as well as other points regarding the tendencies and the requisite discipline of the mind. Neither is it important that perfect uniformity of procedure should be attempted on any very comprehensive theory. For whatever be the peculiar disposition of an individual, or her situation in life—whether her hours are to be chiefly filled up with the duties of a daughter, with those of a sister, of a wife, or of a mother—what is most essential to her, and to those to whom she sustains those relations, is, that she possess such qualities as render her intelligent, amiable, and useful.

To constitute woman an enlightened and agreeable companion to man, it is necessary that she possess such an acquaintance with the objects of his attention as shall enable her to take an intelligent interest in them.—So much is indispensable to both sexes, for a rational enjoyment of life: so much, indeed, is due to the more dependent sex, on a calculation based merely on the happiness of man. But mental improvement is the inalienable right of every being endowed with mind; and personal privilege and feeling have as strong claims in the one sex as the other. Justice, perhaps, still demands of the male sex more liberal concessions to the female. There is yet something, no candid mind will deny, of a lingering jealousy which compels young women to a timid caution about venturing beyond certain limits in the pursuit of intellectual attainments. This narrow-minded fear every ingenuous female should discard as a mere effect of caprice; and the other sex should be made to feel that if a distance must, at all events, be kept up, it is to be maintained only by more vigorous efforts on the part of those who have assumed the precedence.

The only question which should ever be put in regard to the education of females, is, what selection from the multitude of modern sciences will contribute most to the general improvement of the mind, and its adaptation for female life. That this question receives too little attention from parents and teachers, will be evident to any one who will be at the trouble of observing how little there is in common to the abstract and formal lessons learned at school, and the varied and natural course of thought, which usually fills up a day in adult life. *Journal of Education.*

Sensibility. It may be necessary to remind those concerned in *female* education, that peculiar caution is necessary to manage female sensibility; to make what is called the heart a source of permanent pleasure, we must cultivate the reasoning powers at the same time that we repress the enthusiasm of *fine feelings.* Women, from their situations and duties in society, are called upon rather for the daily exercise of quiet domestic virtues, than for those splendid acts of generosity, or those exaggerated expressions of tenderness, which are the characteristics of heroines in romances. Women who have been much addicted to common novel-reading, require continual great emotions to keep them in tolerable good humor with themselves: they must have tears in their eyes, or they are apprehensive that their hearts are growing hard. Women who cultivate their reasoning powers, and who acquire tastes for science and literature, find sufficient variety in life, and do not require the *stimulus* of dissipation or of romance. Their sympathy and sensibility are engrossed by proper objects and connected with habits of useful exertion; they usually feel the affection which others profess, and actually enjoy the happiness which others describe. *Ibid.*

MISCELLANY.

THE SOLDIER'S ORPHAN.

A Tale of Waterloo.

I overtook on the road a regiment of Highlanders, then on their march for Cork, where they were to embark for the Netherlands. It was a beautiful morning in the spring of 1815. The sun was shining bright, and their arms and accoutrements were glittering in its rays. The waving plumes, martial dress and military music, soon dissipated the clouds of despondency from an imagination young and ardent, and opened a long vista of glory. In a few moments fancy had glided over the whole career, and restored me, high in rank, and covered with honors, to my native village, to my mother, and to my friends. The first step to this ideal promotion was easily obtained. In a few minutes I had the honor of being enrolled a private in the 78th Highlanders; and, before my arrival at Cork, was fully equipped in the garb of the warlike Celts.

I need not detain you with an account of my dull and uninteresting life, after our arrival in Belgium, previous to the memorable fight of Waterloo. The night before the battle I was pacing backwards and forwards, a solitary sentinel at one of our out-posts. There was a weight in the midnight atmosphere that spread an unwonted gloom over my soul. There was a silence throughout the whole of our army, which formed a striking contrast to the loud shouts of the enemy as they passed the night in carousing around their watch-fires. I should not, perhaps, call it silence, and yet it was something like it; but not the silence of sleep. The stern and sullen sound with which the word and countersign were exchanged; the low but deep tone in which the necessary orders for the following day were given; the sigh of contending feelings in the soul, which almost resembled the groans extorted by bodily pain from the wounded, were all still more audible than the distant clang of the armourer, and the snorting and prancing of the steed, and showed that all around was waking watchfulness and anxiety.

About the middle of the night I received a visit from a young man with whom I had formed an intimate acquaintance. He was the only son of a gentleman of large property in the south of Ireland; but having formed an attachment to a beautiful girl in humble life and married her against the will of his father, he had been disinherited and turned out of doors. The youth had soon reason to repent of his rashness. His wife was beautiful, virtuous and affectionate; but her want of education, and entire unacquaintance with those polished manners, and little elegancies of life to which he had been accustomed, soon dissolved much of the charm which her beauty and artlessness had at first thrown around him. After struggling for some time with poverty and discontent, he enlisted in a regiment of heavy dragoons; and, being ordered to the Continent, left his wife, with an infant daughter, in a wretched lodging in London. Chance brought us together in Belgium; and a similarity of tastes soon produced a friendship.

Depressed as I was in spirit myself, I was struck with the melancholy tone in which that night he accosted me. He felt a presentiment, he said, that he would not survive the battle of the ensuing day. He wished to bid me farewell, and to intrust to my care his portrait, which, with his farewell blessing, was all he had to bequeath to his wife and child. Absence had renewed, or rather doubled, all his fondness for the former, and portrayed her in all the witching loveliness that had won his boyish affection. He talked of her while the tears ran down his cheeks, and conjured me, if ever I reached England, to find her out, and make known her case to his father. In vain, while I pledged my word to the fulfilment of his wishes, I endeavored to cheer him with better hopes. He listened in mournful silence to all I could suggest; flung his arms round my neck; wrung my hand, and we parted. I saw him but once again. It was during the hottest part of the next and terrible day, when, with a noise that drowned even the roar of the artillery, Sir William Ponsonby's brigade of cavalry dashed past our hollow square, bearing before them, in that tremendous charge, the flower of Napoleon's chivalry. Far a-head even in his national regiment, I saw the manly figure of my friend. It was but for a moment. The next instant he was fighting in the centre of the enemy's squadron; and the clouds of smoke that closed in masses round friend and foe hid him from my view. When the battle was over, and all was hushed but the groans of the wounded, and the triumphant shouts and rolling drums of the victorious Prussians, who continued the pursuit during the entire of the night, I quitted the shattered remains of the gallant regiment in whose ranks I had that day the honor of standing. The moon was wading through scattered masses of dark and heavy clouds, when I commenced my search for my friend. The light was doubtful and uncertain; yet it was easy to keep along the track that marked the last career of Ponsonby. Shuddering, lest in every face I should recognize my friend, I passed by, and sometimes trode upon the cold and motionless heaps, which now looked so unlike the "fiery masses of living valour" that, a few hours before, had commingled with a concussion more dreadful than the earthquake's shock. Although I at first felt a certain conviction of his fate, I afterwards began to hope, that the object of my search had, contrary to his prediction, survived the terrible encounter. I was about to retire, when a heap of slain, in a ploughed field, on which the moon was now shining clearly, attracted my notice. Literally piled on each other, were the bodies of five cuirassiers; and lying beneath his horse was the dead body of my friend. You may form some idea of my astonishment, on finding, by a nearer inspection, that his head was supported and his neck was entwined by the arms of a female, from whom also the spirit had taken its departure; but you can form no conception of the horror I felt at beholding, in this scene of carnage and desolation, in the very arms of death, and on the bosom of a corpse, a living infant, sleeping calmly, with the moonbeam resting on its lovely features, and a smile playing on its lips, as if angels were guarding its slumbers and inspiring its dreams! And who knows but perhaps they were? The conviction now flashed on my mind, that these were the wife and child of my unfortunate friend; and the letters we afterwards found on the person of the former, proved that I was right in my conjecture. Driven aside by the gale of pleasure or ambition, or by the storms of life, the affections of man may veer; but unchangeable and unchanging is a true heart in woman. "She loves, and loves forever." This faithful wife had followed her husband through a land of strangers, and over the pathless sea; through the crowded city, and the bustling camp, till she found him stretched on the battle field. Perhaps she came in time to receive his parting sigh, and her spirit quitted its worn-out tenement of clay, and winged its way with his to Him who gave them being. With the assistance of some of my comrades, I consigned this hapless pair to the earth, wrapped in the same military cloak; and enveloping the infant, this dear child of my adoption, in my plaid, I returned to the spot where our regiment lay. A. P. C.

THE WEDDING.—If there be a single scene in this wide world, on which the eye of Heaven can rest with complacency, it is when two hearts are bound in that tie which no man "can put asunder." And those who are fond of observing the various scenes of life, the wedding-day incidents will afford a theme in which fancy can revel in wild and happy luxuriance. Although it is a time for rejoicing, as every pretty face will tell by the smile that plays upon it, yet, at times, a solemnity will steal unawares over the mind, as we ponder upon the future, that is all wrapped in darkness, until our feelings will be for a moment lost in mild, rich reverie.

I recollect in youth, being present when an old favorite of mine was married; and now recall it before me, in retrospection as it then was. With her I spent many a happy hour, for she had the power to banish melancholy, and to create feelings as buoyant and as lively in the minds of others, as reigned within her own. In innocence, in gaiety, in beauty she became a bride. They stood beside each other, their hands were joined, the sacred vow was made, the pledge was given.

Then comes the joy of the bridal feast, congenial spirits blended into one. The dreams of youth have ceased, but a reality more fair has succeeded. Yes; he has chosen one who will remain firm when the gay friends of youth have disappeared. Together they will go to struggle against the current, or sail along in the sunshine of prosperity. Their aim is the same, their affections are linked together, and

"Time but the impression stronger makes,
As streams their channels deeper wear."

Such are the fancies that float around when a gay smiling bride is before us. Life is robbed of her ills and robed in smiles.

He who passes through life without ever feeling the soft rapture of that charm which woman possesses, when age has whitened his locks, and the incidents of her pilgrimage pass in review before him, will acknowledge that wedding scenes are sunny spots that glitter on the landscape of his memory; they are scenes in which he would become an interested participator, for he now feels he is alone in the world; there is no heart that beats in unison with his, no hand so smooth the pillow where anguish dwells, nor hang with the fondness of affection over the fevered frame.

But very different are the feelings of the young and enthusiastic, when they mingle in the wedding joy, gaze upon a happy groom and smiling bride. They have a thousand fairy links woven in a chain around them, by the busy imagination.

THE DRUNKARD'S MIRROR.—A short time since, the papers of a deceased grocer, formerly residing in a neighboring town, accidently fell into our hands. Among them were a multitude of orders drawn by a mechanic in his neighborhood, which had been accepted and paid. The following, copied verbatim, except the names, are a fair specimen of the whole:

Mr.—— ——, Please to send one qt. of N. E. Rum, one hand of Tobacco, 2 Trout Hooks, and 3 Bisquet. Your Friend,
May, 28, 1803. —— ——

Mr. —— ——, Please to send me my qt. N. E. Rum by the bearer. Your Friend,
May 29, 1803. —— ——

Mr. —— —— The morrow being the Sabbath you will please send me one quart W. I. Spirits and six bisquet. Your Friend,
May 29, 1803. —— ——

For months together, such orders were received and answered, one, two, and three a day; sometimes for a pint, sometimes for a quart, and sometimes for two quarts at a time. When two quarts were ordered, it was in consequence of "the morrow being the Sabbath." Orders written in the morning were very fair and legible, but when more than one a day were sent, those written after the liquor had operated, were done with a trembling hand, and were difficult to read.

What a subject this for reflection! Rum drinkers of every grade, remember that the papers and books of the traders will remain standing mementos of your weakness, long after you shall have ceased to afford ocular demonstration of it to your acquaintances. Are you willing to subject your families to such a reproach? If so, go on, your purpose will be accomplished. *Worcester Spy.*

Antidote against Poison. A correspondent of the London Literary Gazette, alludes to the numerous cases of death from accidental poisonings, and particularly to the melancholy fate of the Royal Academican, Mr. Owen, adds: "I may venture to affirm, there is scarce even a cottage in this country that does not contain an invaluable, certain and immediate remedy for such events, which is nothing more than a desert spoonful of mustard, mixed in a tumbler or glass of warm water, and drank immediately; it acts as an instantaneous emetic; is always ready, and, is used in safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly.—By making this simple antidote known, you may be the means of saving many a fellow being from an untimely end."

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

NEW TROY PAMPHLET.

THIS day received and for sale by RICHARDSON & LORD, 133 *Washington-Street*,—A Delineation of the characteristic features of the Revival of Religion in Troy, in 1826 and 1827. By J. Brockway, citizen of Troy.

Also,—for sale as above,—A Brief Account of the origin and progress of the divisions in the First Presbyterian Church in the city of Troy Under the Rev C. G. Finney and Rev. S. S. Beman. October 27.

BOOK OF JOB.

THE NEW TANSLATION OF THE BOOK OF JOB, which has been lately recommended, by our best biblical critics, to the attention of the reading community, is for sale at the Office of the *Christian Register*, 166 Washington-street. Nov. 24.

CHRISTIAN VISITANT.

THIS day published, by NATHANIEL S. SIMPKINS & Co. Court-Street, the CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY. No. V—for September and October.

Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the Test of Character—Review of Rev. Mr. Motte's Sermon—Notice of a Sermon on Small Sins.

Juvenile Department.—Selfish Boy Reformed—Little Henri.

Poetry.—Hour of Death—Hymn—Religion.

Miscellaneous.—Agreement--Truth--Religious Controversy—Providence—Knowledge—Atheism—Poverty and Wealth---Christ.

Intelligence.---Liberia—Theological Instruction at Andover.

"This periodical, which is not controversial but purely practical, and designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 2[illegible] pages. Price to subscribers, $1 per year, payable in advance—or $1 50 at the end of the year." Oct. 22.

CAMBRIDGE EDITION OF HYMNS.

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.

These copies are not so desirable, indeed, to Societies now first adopting the work, as the *subsequent edition*; but claim the particular attention of such as *already use* the *second* or *third*, for whom they will prove much more convenient.

Nov. 27, 1827. 8t

SECOND AND THIRD CLASS BOOK.

BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the Publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume is to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence; nd that there is no better way to guard one againstahe commission of what is of a contrary character, than tby the display from real life of vicious and vile conduct. * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will neve fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

The following are among the recommendations received by the publishers.

From Barnum Field, A. M, Master of the Hawes Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School

PROVIDENCE, JUNE 2, 1827.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

MESSRS. BOWLES & DEARBORN,

I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

From the Principal of a Seminary in Roxbury, Mass.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of a Classical School in Povidence, R. I.

Olney Place, Providence, June 18.

Messrs. Bowles & Dearborn,

I have examined with considerable attention the "Juvenile Companion;" and have to say that I deem it well calculated for the purposes intended: adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education.

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

CHRISTIAN REGISTER.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *Two dollars and seventy-five cents.*

Those who pay after the first six months will pay *three dolars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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